1: Hollis G-5 (ca. 1894-1904) 1905
FL12 Masai FL12

324 [305] Ngeenyok ewo 'la ceuture emiye 'ewuni.

8. Ol-oiwuni. Niaye ngej il-ewuna, emidig 'e-gok engona, emirie 'l-kdgai, ewuniko.

[306]

9. Ol-dala. Niaye ejigye 'ngeriyok en 'e-duiye 'en-kanak i-mgilanga.

[151]

10. Ol-kili. Niaye elcdiriaki 'l-dili e-'e-aidu.

[285] [251]

'Lemuet in-'e-gima.

325 [306] Tee eitor il-Masaai pe ayewo en-aidukwa, ore pe ebaya e-wiji nanuny, ee'jun aedki aedidiga el-gima e en-dude, aeligwa 'l-ewe eake 'l-kojit aaitito, aeipiro en-gima in-gulan-kua en nanaiito, eainak, aapik in-kwak e'-aki, aapik il-kiti kwanch, aapwiwa 'ngeriyok gilkio aaya en-gima in-kwa.

[134] Ni'ja 'l-Masaai el-gima el-lo e en-dude e-ngeriyiai aaya.

324 Ore 'l-kiti aeiwanyaki el-gima el-kpiloli e el-gima le-e-gima; ore 'l-kiti aeiwanyaki en-dude 'l-kiti gilkio eaata 'ng-eyii, ewua el-dungai, awi e-aki, awi el-kani.

How fire is obtained.

When the Masai move and go far', the men take with them, or set in the spot where they intend to stop, a hard pointed stick and a flat piece of wood. They then search for some donkey's dung or dry grass, and produce fire in the centre of the new kraal by drilling the stick into a hole in the wood. When the fire has reached the grass they set light to some leaves of *Cordia ovalis* and throw wood on to the fire. The women obtain their fire from the one which the men have made.

The Masai say that the hard stick is a man and the flat piece of wood his wife.

The hard sticks are cut from *Pleiocarpa* and *Blepharis* sp.; the flat pieces of wood from any throw tree, such as *Kigelia africana*, *Cordia ovalis*, or *Acacia albida*.

* When the journey is a short one the women carry fire with them.

2: Bernardi E, M-4 (no date) 1955 FL12 Mossi FL12

residential phase of the initiates, and the *zeid* which is a mutual grouping of comradeship.

The *naaspaka* is the village where the initiates live in segregation from other people. Externally it does not differ from any ordinary village. Some authorities state that there is only one *naaspaka* for each territorial section.[66] But FOY,[67] qualifying LABOURET, states that this is only true for some special occasions as when all the initiates of one section come together to perform some special ceremonies, as, e. g., Tendo.

In the *naaspaka* the initiates are assisted by their mothers who do the housework, and by some uninitiated girls (*na sendja ce dibi*)[68] who are there mostly for their sexual pleasure.[69] Uninitiated boys may also live in the *naaspaka* for the menial works and for tending cattle.[70]

The groupings named *zeid*, pl. *zeid*, are formed, according to WARNIER,[71] at a meeting called by the regular when it is decided to build the *naaspaka*. Membership of the *zeid* is a matter of free choice. An initiate is free to join any *zeid*, and he is free to change it for another soon after his first election. But if he does so when the *naaspaka* has been formed, he "incurs the bitter resentment" of his *zeid*-mates, and he may even be fined for that.

As far as numbers go, WARNIER states that "groups of 5 (initiates) will go together to join the same company" (*zeid*).[72] YONABA, however, says that the inhabitants of a single *naaspaka*

[66] SAWADOGO, l. c., p. 68. LABOURET, l. c., p. 188. DIETRICH, l. c., p. 61 writes that "every section has usually seven three formation districts, in each of which is a village, called 'naaspaka'".

[67] FOY, l. c., p. 400.

[68] SAWADOGO, l. c., p. 68.

[69] Although the sexual life of the initiates with these girls is permissive and free, full sexual intercourse is strongly condemned.

[70] According to WARNIER, l. c., p. 118, the initiates who belong to the sixth rank usually do not share the village with the other initiates, but have their own villages and the girls who live with them are from families of the same rank. The sixth initiates organize their own rank, but because they are few their body is always small and they are easily deprived of it by other members.

[71] WARNIER, l. c., p. 180.

[72] WARNIER described the *zeid* as based on the clan. The FOY, cit., p. 6, states that "*naaspaka* is inhabitated by the sworn of one particular clan". It seems, however, that this is not a fixed principle, and certainly does not obtain with the Kaaga. Cf. FOMERONG, l. c., p. 56.

[illegible]

harmful to the child's health, on the other hand, are the poor huts, which are always [illegible] filled with dense smoke, and furthermore the lack of cleanliness and the faulty diet. The belief, widespread among all African primitive peoples, that fat gives strength and health leads to the stuffing of the baby, despite all its struggles and screams, with adults-only quantities of butter. Soon, as well as stomach and intestinal affections, and stiffness of the respiratory organs are therefore also the principal illnesses that carry off the babies. If one compares the high mortality among children with the very low one in later life, and if one further considers that, in inspecting the blood levels, one finds almost only healthy people full of energy, one cannot resist the thought that the treatment of the children, especially the babies, unconsciously aims at culling out all the weak elements at an early age and preserving for the people only the most vigorous ones that are equal to the demands of life. Seen from this standpoint, that of natural selection, the high child mortality seems less unfortunate. Finally, the late age at which the men enter their first marriage is unfavorable for population increase. Until about the 30th or 35th year of life the blood belongs to the warrior standing, and he only marry only after leaving it. This circumstance in turn makes free love, such as exists in the warrior kraals, an understandable social institution. One must judge this arrangement on the soil in which it grows, in order to remain objective. From the same standpoint we will have to judge more leniently the free love existing among the married, which, despite numerous restrictions, appears to us like a [illegible] position of the women. One can do this all the more since through that personal institution is excluded here, and consequently the possibility of infection is greatly reduced; this low circumstance is undoubtedly to be regarded as people preserving. Actually the blood examinations that in larger cases [illegible] the great [illegible] venereal diseases only very rarely occurred. Immorality is rightly regarded as a people-destroying factor, and Lamy teaches us by many examples how licentious and vilest immorality was one of the grounds that caused the decline of higher peoples. Even among the blacks, however, it is not a matter of this unnatural kind of

/[illegible]/
community. Rather, I should call their behavior scientific-natural and mention in this connection that the Ikmai, extraordinarily vain about preserving his youth, handsomeness, and physical strength, imposes upon himself also moderation in sexual enjoyment.

An outstanding people-preserving factor is a strict organization. It has made a small people superior to a larger, less well organized one, and here has given the Ikmai a position of power over the Dagosa. A well organized people of the steppe nowhere on earth grants to little inside to quiet contemplation. Rather, such people are always characterized by a warlike and predatory nature. War makes itself felt here harshly above all, since it /[illegible]/ devours great scores of men. It has often happened that only half of those who set out returned; indeed, they tell of expeditions in which all the warriors were killed. At the beginning of the nineties — to cite one example, several thousand Ikmai warriors set out against Ikyaweemi. They had committed a few losses to the west of Ikmaibang /Mt. Ikmai/ and had as a guide an Ikyaweemi man by the name of Degbeja, who had lived for a long time among them. During the night before the planned attack, Degbeja betrayed it to his countrymen. The Ikmai were repulsed with heavy losses and turned back. Far more than half of them died of hunger and thirst along the way on the twelve- to fourteen-day march. Such wars killing expeditions of war are by no means ratities; rather they occur constantly in the history of the Ikmai. Certainly the great surplus of women is to be ascribed to them.

With regard to the wars that [illegible] epidemics (3)

> 3. The reason that the epidemics were so destructive around 1898 is, for all, that two epidemics occurred in quick succession: a pulmonary epidemic and cholerpest, and, on the other hand, the renewal of the bands by war expeditions was in part made difficult, in part rendered impossible, by the military victims.